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a piece of the *Anadendron paniculatum* and diving with it into the sea where he placed it under a rock on the reef. A more recent example is very similar. A man still living, named *Jire Pilečar*, who was, in a way, the successor of the man formerly mentioned, is said to have stopped a violent storm by using the leaves and bark of the *Ficus laccifera* in the same way, that is by crushing them and placing them under a rock in the sea. In both these cases it would seem that the rite was directed not against *Biliku* and *Tarai*, but against the *Ĵurua*.

Apart from his power to communicate directly with the spirits, the *oko-ĵumu* owes his position to a superior knowledge of the magical properties of common substances and objects. This knowledge he is supposed to obtain from the spirits. However, a lesser degree of knowledge on such matters is possessed by everybody. Thus in the treatment of sickness there are a number of magical remedies of which anyone can make use without consulting an *oko-ĵumu*.

A complete enumeration of all the things that are believed to possess magical properties is, of course, not possible, but the following notes refer to all the most important.

We may consider first of all the magical properties of mineral substances. One of the most important of these is red ochre. Yellow ochre, which is found in pockets in many parts of the islands, is collected and burnt, when it turns red, and the powder so obtained is either used by itself or is made into a paint with pig or turtle fat. The powder is mixed with water and taken internally. Red paint is applied to the throat and chest for coughs and colds and sore throats, and round the ear for ear-ache. When a man feels unwell he often smears red paint on his upper lip just below his nostrils. In this way, the natives say, the "smell" of the paint cures his sickness. The paint is sometimes used as a dressing for wounds or centipede bites. Its use for ornamenting the body on ceremonial occasions has already been noted in the last chapter.

In the North Andaman a soft red stone is found, called *talar*. This is used as a substitute for red paint. It is rubbed on the body, or it is powdered and the powder is mixed with water and taken internally.

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White clay (*tȯl-odu* in *Aka-Jeru*) is sometimes used medicinally, both externally and internally. The commoner clay (*odu* in *Aka-Jeru*) is plastered on sores, and has the effect of keeping off flies, if it does nothing else.

An olive-coloured earth (called *čulya* in *Aka-Bea*), found in certain springs, is prized as a remedy. It is mixed with water and taken internally as a general remedy for all sorts of complaints.

Turning now to the magical properties of vegetable substances, there are a large number of these, and some of them have not been botanically identified.

The *Anadendron paniculatum* is a plant from which the Andamanese obtain a valuable fibre, which they use for their bow-strings, and for thread with which to make their arrows and harpoons. A number of magical properties are attributed to this plant. Rheumatism is supposed to be due to the "smell" of the plant getting into the system when the fibre is being prepared[1]. The "smell" of the green plant, or of the fibre until it has been thoroughly dried for some days, is believed to frighten away turtle. A man who has been preparing the fibre would not dream of joining a turtle-hunting expedition, for his presence in the canoe would be sufficient to drive away all the turtle. A turtle-hunting expedition would be a failure if a piece of the green creeper were in the canoe. A man who has been handling the plant may not cook turtle, for the meat would be "bad," i.e., uneatable. The same thing would happen if turtle meat accidentally came in contact with a piece of the plant. All this applies only to the green creeper, and not to the fibre after it has been properly prepared and dried. The fibre itself is used for binding the heads of turtle-harpoons, so it is evidently regarded as harmless.

If a piece of the *Anadendron* creeper were burnt in the fire the natives believe that it would drive all the turtle away from the neighbourhood, or, according to another statement, that there would be a great storm.

So far we have considered the properties of the plant only in

[1] In preparing the fibre, the skin or bark of the young shoots of the plant is torn off in strips and these are placed on the thigh and scraped with a *Cyrena* shell.

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824 784 the species were cut there would be a storm. The bark of the aerial roots of the tree affords a fibre used in the Little Andaman for bow-strings, but only used in the Great Andaman for making personal ornaments. It is possible that some magical properties are attributed to the ornaments made from this fibre.

The *Pterocarpus dalbergioides* is one of the most striking trees of the Andamans. It has a very hard red wood, from which the natives make their sounding-boards. There is an obscure belief in the *A-Pučikwar* tribe (and possibly also in other tribes) that it is dangerous to look at the tree when it is in flower. I was twice told a story of how some people were affected by looking at the flowers, and either went mad or died. On one occasion my interpreter translated the words of my informant by saying "They saw the flowers, and went giddy, and they all went to hell (*jereg-l'ar-mugu*)." Men must be careful when the tree is in flower, not to look at it too long. In the North Andaman I was told that string games (*jipre*) must not be played when the *Pterocarpus* tree is in flower. They may be indulged in with safety at any other time of the year. (String games, according to one statement, were invented by the *Lau*, while another account attributes the invention to the crab.)

824 751 The *Tetranthera lancæfolia* is a small tree from which the natives obtain the wood for the shafts of their pig arrows. The leaves of this tree are believed to have the power to keep away the spirits of the forest. They are used in the pig-eating ceremony described in the last chapter. The wood is shredded and made into plumes, and these plumes are believed to have magical properties. They are worn by a man who has killed another, and are believed to protect him from the vengeance of the spirit of the dead man.

824 278 757 A common remedy for sickness of different kinds is a small tree called *gugma* in *Aka-Bea*, which Mr Man identifies as being *Trigonostemon longifolius*. The leaves of this tree are made into a bed for the patient to lie upon. They are also crushed and rubbed over the patient's body, or he is made to inhale the odour of the crushed leaves. The natives say that it is the "smell" of the plant that possesses medical properties. The

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"smell" will drive away turtle, and leaves should therefore not be taken in a canoe. A man who has been handling the leaves would not go turtle-hunting. 824 278 757

Another remedy is a species of *Alpinia*. The leaves and stems of this plant are chewed and the juice swallowed for certain ailments. The plant is also used when taking honey. A man takes some of the leaves in his mouth and chews them well. Before taking the honeycomb he sprays the saliva from his mouth over and around it. He may also rub the chewed leaves over his body. The natives say that in this way they are able to prevent the bees from stinging them.

Magical properties are attributed to a number of plants that have not been botanically identified. Thus the leaves of a small tree called *tare* in *Aka-Jeru* are crushed and moistened with water and rubbed over the body as a remedy for illness. A strip of bark from the same tree is tied round the chest of a man with a pain in his chest. The bark of two trees called (in *Aka-Jeru*) *tip* and *laro* is crushed and moistened and rubbed over a sick man's body. The leaves of a plant called *pare* are crushed with water and the infusion is drunk by persons suffering from diarrhœa and abdominal pains. A creeper called *korotli* is crushed and tied round a limb in cases of snake-bite. The seeds of the *Entada scandens* are heated in the fire and applied (while hot) to such wounds as that from the tusk of a boar.

There are a certain number of trees and plants about which the natives say that any person cutting them will become blind. The names of four of these in *Aka-Jeru* are *jin*, *burut*, *dey*, and *mit*.

We may turn now to animals and animal substances. Magical properties are attributed to bees'-wax, particularly to black bees'-wax. In a case of pleurisy black bees'-wax was heated until it was soft, and then smeared over the man's chest. Bees'-wax is believed to keep away the spirits of the forest. 825 278 755

If a man be bitten by a snake and the snake be killed it is skinned and the inner surface of the skin is applied to the wound.

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827 A hiccough is supposed to be the result of inadvertently swallowing a tree lizard, whose call rather resembles the sound of a person hiccoughing.

The condition popularly called "pins and needles" or described as an arm or leg "going to sleep" is believed by the Andamanese to be due to the bite of a rat. If a man wakes up in the night with one of his limbs benumbed in this way, he believes that a rat has bitten him while he slept.

The Andamanese say that the bite of a civet-cat (*Paradoxurus*) will produce cramp. I was once told that if a man eats the flesh of the civet-cat and then goes into the water he will become "lame." This means, I think, that he will have cramp, and so will be unable to swim.

278 The flesh and particularly the fat of the flying fox (*Pteropus*) is believed to be a remedy for rheumatism. An old man who was suffering from this ailment once asked me to shoot for him some of these bats, which he cooked and ate.

784 If turtle-fat be permitted to burn in the fire there will be a storm.

751 Mention has already been made of the magical value attributed to human bones. They are esteemed as a means of
755 driving away spirits, and therefore of curing or preventing sickness. A human jaw-bone was hanging in my hut in such a position that it could swing in the wind. The natives attributed to this the illness from which I and several of them were suffering at the time, and asked me to put the bone away in a basket, where it could not move.

Bones of animals are made into ornaments in the same way as human bones, and magical properties of a similar kind seem to be attributed to them.

755 Of other objects possessing magical properties the most
372 important is fire. Fire is believed to have the power of keeping away spirits of the sea and of the forest. A fire is always kept alight beside a sick man or woman. For dysentery stones are heated in a fire and the patient is required to defecate on to these.

000 In conclusion, mention must be made of one favourite remedy

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164 **Medicine.**—1. The diseases most common among these tribes are:—

1st, malarial fever (*did·dirya-*).
2nd, catarrh (*ngĭ·rib-*).
3rd, coughs (*ō·dag-*).
4th, rheumatism (*mâl-*).
5th, phthisis.
6th, pneumonia.
7th, heart disease.[1]

757 2. In febrile complaints the treatment adopted by those living in the interior, and less frequently by the coast dwellers,[2] is the
●278 following:—A bed is made for the patient of the leaves of the *Trigonostemon longifolius* (*gū·gma-*), and his body is rubbed with these leaves, which are sometimes first boiled, while he sniffs at some crushed pieces of the same; after a time *chū·luga-*[3] is given him to drink, and then with some of their patent ointment, *kòi·ob-*,[4] which is not used internally, as has been supposed,[5] the upper lip is painted and also the neck, if the invalid be married. When the fever is accompanied by pains in the chest or head, a *chàw·ga-tâ-*[6] is tied tightly round the part affected, as this is [755] believed to act as a charm, internal pains being always ascribed to the malign influence of evil spirits.* During the course of the fever, the patient is constantly rubbed with *gū·gma-* leaves by one or more friends, who insist also upon his swallowing large quantities of *chū·luga-*; scarifying is never practised at such times. As only a small proportion of cases of this kind have a fatal result, great faith is placed in the treatment above described, and, at all events, it is certain that no injurious effects are caused by it.

757 3. The first half of the rainy season is usually the most sickly time with them, as with ourselves, in regard to fever and bowel

among the women of suckling each other's infants; in fact many parents have thus become tainted with the disease, the characteristics of which have in almost every case been most strongly marked, presenting an interesting study to the medical officers who have had charge of the patients. Great benefit was derived from the treatment and remedies (mercury and iodide of potassium) usually employed in Europe, but time alone will show how far our efforts will avail to prevent the disease from infecting the entire population, if, indeed, it do not, as in certain parts of Australia, lead to the early extermination of the race.

[753] * Because of the insidious nature, and (to them) mysterious origin, of the last three named diseases, they say that either *ērem-chàw·gala* has shot the sufferer, or *jūru-win-* has speared him. Regarding these evil spirits further reference will be found at "Death and Burial," paragraph 25, and "Religious Beliefs and Demonology," paragraphs 12 and 14.

[1] The reason for this will be found under "Tribal Communities," paragraph 5.
[2] *Vide* Appendix B, No. 63.
[3] *Vide* Appendix B, No. 60.
[4] *Vide* Mouat, p. 306.
[5] *Vide* Appendix B, No. 44.

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affections. Those natives who have been long with us, have great faith in our medicines, especially in the efficacy of quinine for curing fever, from which, as exposure is very trying to their constitutions, they suffer greatly when living in the clearings we have made at Port Blair. 757

4. For a cold in the head they merely remain at home and nurse themselves, crouching over the fire; for a cough, sea-water is often drunk, or they will chew the thick portion of the long leaves of a plant called *jī·ni-* (of the *Alpinia* species), and when the bitter juice has been extracted and swallowed, tie the chewed fibre round the neck; if benefit be not derived from this, they then take a piece of the upper portion of the stem of the *Calamosagus laciniosus*, called *pôr-*, and, removing the bark, chew the rest, and swallow the sap. Many cures having been attributed to the wonderful properties of the two descriptions of *chū·lnga-*, one or two quarts daily are prescribed to the unhappy patient, until the cough leaves him. 757 278

5. In cases of rheumatism and paralysis, a *chàu·ga-tâ-* is tied round the parts affected, and *chū·lnga-*, moist as found, is rubbed into them: if no relief is experienced within a day or so, warm water is poured over the suffering members, which are then shampooed; should no improvement result, even after these measures, recourse is had to scarification; this is done with a quartz or glass flake, by a woman, generally the wife or one near of kin to the sufferer. It has been noticed that but few of those who have been attacked by rheumatism in the jungle ever regain the full use of their limbs. 757 304

6. In phthisis, or when any internal organ is diseased, steps are taken by the friends of the patient to defeat the machinations of the evil one, to whom the victim's sufferings are attributed; to this end, one or more *chàu·ga-tâ-* are first fastened tightly over the seat of pain, a lump of black beeswax, *tō·bul-pid-*,[1] is then held over a fire till it begins to melt, when it is instantly applied, being passed rapidly over the flesh; the wax which adheres is not removed, but wears off in a few days. The patient is also subjected to pressure with the hands by a relative or friend of the same sex, while an attendant frequently sucks the skin. Scarification is the *dernier ressort* when the bad symptoms increase.[2] [755] [278]

7. Every attention is paid to the wants and wishes of the sick, and the friends do all in their power to effect recovery, but no charms, excepting the *chàu·ga-tâ-*, are employed in the hope of 757 751

[1] *Vide* Appendix B, No. 57.

[2] As many bad cases of lung disease among those in the homes have been successfully treated with cod liver oil, they have now great faith in that medicine.

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Soon after delivery, some warm
water is given to the woman to drink; she is also fed with 846
meat-gravy, and the water in which shell or other fish have been boiled; after a time, should she desire it, fish, shell-fish, yams, or fruit are given her, but no meat.[1] During the first two or three days, she remains in a sitting posture, propped up by articles arranged so as to form a couch. As might be supposed, from the active habits and unsophisticated manners of these people, their women rarely suffer much during labour and child-birth; in fact, no instances of difficult delivery are known.[2]

12. For ear-ache, head-ache, and tooth-ache, recourse is had, in 755
the first instance, to the *chăwga-tâ-*, then to scarification, should the pain continue and cause swelling.

13. In cases of skin disease, they afford relief, at least from 757
irritation, by applying to the parts affected a large smooth stone previously warmed over a fire.

14. When a wound is inflicted by a thorn, stone, shell, &c., 752
hot water is poured over it from a *Cyrena* shell, which is then 278
heated and applied to the part as hot as it can be borne; or, if the injury be slight, sea-bathing is prescribed, as it is said to expedite the healing process. In treating a boil, they scarify all round the swelling in order to reduce the inflammation, and afterwards bathe it with *chū·lnga-* "lotion." This substance is also taken internally when suffering from dysentery, while for diarrhœa they swallow small quantities of a whitish clay, called *kŏtrē·o-*.

15. The *larvæ* of bees found attached to honeycombs is eaten 757
to correct constipation, or, if in season, the fruits of two trees, 278
*ŏ·ropa-* and *chŏb-*, which are much relished, and not without reason.

16. Their method of treating a case of epilepsy is to sprinkle 757
the patient with cold water, and then to scarify his brow.

17. When bitten by a snake (especially a venomous one), if 752
they succeed in killing it, they cut it open, and apply the kidney fat to the wound, rubbing it in for some time; should they fail in capturing the reptile, a ligament is tied above the bite, and the surrounding flesh is scarified. Deaths from snake bites, though not unknown, are rare. The late chief of the Middle Strait community died in a few hours from the bite of a certain tree snake called *tâ·ga-jō·bo-*,[3] in September, 1878, and another

[1] During menstruation they abstain from pork, *Paradoxurus*, turtle, honey, and yams, and live upon certain varieties of fish, sour fruits, iguanas, and prawns.

[2] The custom known by the name of *couvade*, or the paternal lying-in, is quite unknown among the Andamanese.

[3] This snake is said to be the most deadly, after which the *lī·raba-* and *wō·ra-jō·bo-* are the most dreaded. The last appears to be the *Ophiophagus elaps*. Further allusion to the *lī·raba-* and the *wō·ra-jō·bo-* will be made under "Superstitions."